

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS.

VOL. IV.

PORTLAND, SATURDAY, JULY 3, 1824.

No. 4.

BIOGRAPHICAL.

FROM THE UNIVERSALIST MAGAZINE.

LIFE OF ORIGEN.

To the Biography of this astonishing genius, some account of the character and condition of the Christian Church in his age, is a necessary introduction, especially for those readers who are not versed in ecclesiastical history.

Christianity, such as it was, had been disseminated, more or less, in almost every province of that vast Empire which extended from the river Euphrates in the east to the isles of Britain in the west, and from the Dniester and Baltic on the north, to Mount Atlas and the Lybian Desert in the south. It was, however, in that region which lay between the Euphrates and the Archipelago, that the most considerable bodies of christians were gathered. Here were the remains of the seven churches of Asia, the church of Jerusalem, and those of Judea; and besides others of less note, the great and flourishing church at Antioch. In Egypt, but few of the natives had forsaken the pagan religion; and the progress of christianity, in that country, was almost wholly confined to the city of Alexandria. Here, however, was a church numerous and respectable; and as this great city was famous as the seat of learning and of that sort of philosophy then in vogue, the christians here became distinguished for their attainments in that visionary and absurd science. In Carthage and its adjacent territory, now the kingdom of Tunis, there were several small churches established, and bishops settled. In Italy, the christians had become considerably numerous; and the city of Rome itself is supposed to have contained about fifty thousand of them, amidst a population of, perhaps, a million inhabitants. To the west of the Alps, in what is now France, there were only some scattered churches, hardly supported by the zeal of a few christians, in the cities of Lyons, Arles, Narbonne, Thoulouse, Limoges, Clermont, Tours and Paris. From France, the light of the gospel was still more faintly reflected on the remote Roman provinces of Spain and Britain. As to the barbarous tribes of Caledonia, and the savage borderers on the Rhine and Danube, they had probably received some imperfect knowledge of christianity, by means of the various opportunities naturally presented to them in the course of war and commerce.

In addition to the foregoing sketch, it may be observed that though the church of this age was composed, in general, of the lower class of people, yet it contained numbers of learning and wealth, and some of family and influence. There were also many christians in the Roman armies, and even in the Court. Indeed, their religion was, at times, no great obstacle to promotion and preferment; though, at other times, it brought on them the severest persecutions. After all, the number of christians cannot have exceeded, in proportion, the twentieth part of the subjects of the Roman Empire; but their habits of union, zeal and courage, which contributed to their actual increase, gave them also the appearance of greater strength and numbers than they really possessed.

When we speak of their christianity, however, we must not be understood to mean that simple system of truth which Christ taught, and his apostles inculcated. In the course of a century and a half, it had gradually become somewhat corrupted by the admission of certain Jewish and Pagan notions. But what was worse, the learned had lately begun to add to it the visionary principles and dark subtleties of a philosophy, utterly vain, but then in high repute, compounded of the Oriental and Platonic systems. We can scarcely conceive of any thing more unlike the plain doctrine of our Saviour, than the heterogeneous mass of notions, which was thus collected, and denominated christianity. The commentators

and the doctors of the church imagined, however, that they could discover traces of all their favorite fancies, in the scriptures; but this would have been impossible, had they not, for this very purpose, adopted the most absurd rules of interpreting the sacred text. They were all agreed in attributing to the whole Bible, a hidden and mysterious meaning, as well as an obvious and literal one; and as if this was not enough, many of them began to convert the scripture history into allegories, wherever, by the grossest ingenuity, they could torture it into the least resemblance of their fictions.

The manners, also, of the clergy, had now begun to approach, at once, the two extremes of austerity and licentiousness. From the Oriental and Platonic systems of philosophy, a plan of discipline was introduced, consisting of mortifications, fastings, watchings, and monkish seclusion; so that, instead of regarding the body as a convenient servant, they were led to consider it as a detestable foe, which it was their duty to hate and torment. But what would be incredible, had it not been so often realized, this austere and morose sort of discipline was too frequently attended with a proportionate degree of immorality and lewdness. Many of the christian doctors of this age adopted the pernicious maxim of the Platonists, that it was lawful to deceive and to lie, for the purpose of advancing the cause of truth and piety; and some, who affected the abstinence of celibacy, indulged themselves in the possession of concubines from among those who had made professions of perpetual chastity. It ought to be remarked, however, that neither the manners nor the sentiments of the common laity, seem to have been so far removed from the Apostolic standard, as were those of the clergy.

As to the treatment which the christians of this age experienced from the secular power, it was extremely variable, owing to the unsteady and distracted state of the Roman government. Of sixteen Emperors who ascended the throne during Origen's life, fourteen were slain, most of them by their own soldiers; and in the mean while, alternate anarchy and military despotism presented a scene, of which no truer example could be mentioned than that of modern Algiers. Throughout this turbulent period, the christians were liable to the severest penalties, and to death itself, from certain laws against them which were in force; but these laws were sometimes, and in some places, entirely neglected by the magistrates; while at other times, or in other places, they were either partially or fully executed, just as caprice, policy, prejudice or superstition might dictate. There were two persecutions, however, in this period, which deserve particular mention: the first, about the 17th year of Origen's age, in which his father suffered death; and the other, near the close of his life, in which he himself narrowly escaped martyrdom.

ORIGEN was born, A. D. 184 or 185, in the city of Alexandria, in Egypt. His father, Leonidas, caused him, while very young, to be instructed in all the learning of the times; but directed him to apply himself particularly to the study of the Scriptures, assigning him, every day, a portion thereof, to commit to memory. The son's inclination seconded the father's solicitous care; and Origen, though a mere youth, soon became so expert in interpreting the sacred oracles after the mysterious and allegorical method then in vogue, that he was universally regarded as an extraordinary person. It is reported that Leonidas often stood by him while he slept, and uncovering his breast, kissed it with reverence, as honored with the indwellings of the Divine Spirit.

When he was a little more advanced in years, he studied divinity under the celebrated christian father, Clemens Alexandrinus, in the catechetical school of Alexandria. His studies in this distinguished seminary were, however, soon interrupted by the persecution which began, A. D. 202. This was in the 17th year of Origen's age. His master, Clemens Alexandrinus, was obliged to flee from the city; and his father, Leonidas, was seized and imprisoned for his faith. Origen would have voluntarily delivered himself up to the persecutors in hopes of attaining the honor of martyrdom, had he not been prevented by his mother, who hid his clothes, and thus confined him to the house. Fearing that his father's constancy would be overcome by regard for his family's safety, he wrote him a letter urging him to stand steadfast, and be careful not to swerve from his profession on their account. Leonidas, animated by his son's exhortation, remained inflexible to the last, and courageously suffered martyrdom.

His goods being confiscated, his family was reduced to extreme poverty; but a rich lady of Alexandria, either from compassion or respect, took Origen into her own house, and afforded him every necessary assistance. There lived with her, at the same time, Paul, of Antioch, a famous heretic, whom she had adopted as her son. This man held conferences at her house, which were attended by a great number, not only of heretics, but also of catholics. Origen, however, though obliged by his situation to converse with him at times, would hold no communion, nor join in prayer with him; and he took every method to express his abhorrence of heresy.

(To be continued.)

POLEMICAL.

FOR THE CHRISTIAN INTELLIGENCER.

TO A "CALVINIST."

DEAR SIR—I am very happy to find in the last *Intelligencer* your calm and christian notice of my former communication to you. Before proceeding to an examination of the sentiments there advanced, I must be permitted to express my sincere thanks for that "generous candor," which breathes throughout your communication. In all, which may be mutually written between us, may the same disposition continue to govern us both.

I confess that I was a little disappointed in not discovering any thing in your premises peculiar to Calvinism. You seem to have taken the ground of limitarians in general, in maintaining that in which they all unite, viz: the doctrine of endless punishment. You must be sensible, my dear Sir, that you have stated your premises so generally, that I am not only to attack Calvinism in particular, but the whole phalanx of all other denominations, who are disposed to oppose my views. This advantage to yourself and disadvantage to me, you seem cautiously to have calculated. However, your candor and good feelings are certainly entitled to my compliance.

As the Editor of the *Intelligencer* has expressed a desire, that polemical communications should be trimmed of their redundancies as much as possible, I must crave the privilege of passing over many preliminary remarks of yours, which are entitled to no little notice. I shall come then, to the immediate consideration of the premises laid down by you, as the main points of our controversy. You begin by stating, 1st, "That man is a sinner, and must be punished according to his sinfulness." In this, you have very justly pre-engaged our argument. I ever have maintained, as I stated to you in the conversation referred to, that all sin must meet with its own appropriate and full punishment. But there are one or two expressions of yours under this head, to which I would invite your unprejudiced attention. After quoting this text, "The soul that sinneth, shall die," you proceed to take it for granted, that this is an "eternal death." I do not wonder that you thus hastily expressed yourself, considering your long practised habits of thinking. But I must be permitted to inquire affectionately of you, whether you seriously examined the subject when you gave it this denomination? If by the declaration, "The soul that sinneth, shall die," we are to understand that the soul that sinneth shall suffer eternal death, who I ask, can escape eternal death? Have not "all sinned?" Is there even a just man that liveth and sinneth not? And is not "every one" cursed, that continues not in all things written in the book of the law to do them?" How then, I inquire, can any one, nay, how can even a just man escape eternal death? But perhaps you will say, repentance will insure the subject of it an exemption from this sentence. Is this susceptible of proof? Does not the text speak in positive terms, saying, "The soul that sinneth, shall die?" Will repentance or any thing else facilitate our escape from the threatened and positive fulfilment of that, which Almighty God says shall take place? I exhort you to pause and consider the tendency of your declaration. If you continue to maintain that the death there intimated, is an "eternal death," it seems to me you must be constrained to acknowledge universal eternal misery.

You proceed to say, that "so long as man continues rebellious and unreconciled to a holy God, he is punishable, by his holy, violated law." To this I heartily agree. And you will acknowledge, that in this I do no violence to my sentiment; because, I believe that our blessed Saviour was manifested "to take away the sin of the world; and to reconcile all things unto himself." When these things are done, "man" will not any longer "be punishable by his holy, violated

* This estimate of the population of Rome is founded rather on conjecture than on certain authority. Twenty seven years before Christ the number of citizens in Rome was 463,000; and there was probably about the same number in the second and third centuries after Christ. It is to be remembered, however, that the citizens were not more than one half of the whole mass of the people, including soldiers, servants, slaves &c. The census taken by Augustus, A. D. 14, is no certain authority; as that seems to have included the citizens of the several Roman provinces, or at least, the foreigners who had been enlisted in the Roman armies.

law," because he will no longer continue rebellious and unreconciled to a holy God.

In reference to your 2d statement, that "all sins are not punishable in this life," it is not necessary that I should say much, because I intend to take the ground of universalists in general; as you have also taken the ground of limitarians in general. I certainly am as much entitled to avail myself of the different opinions of Universalists, as you are of those of Limitarians. For myself, I care little, whether "sinners are justly punished according to their works," in this life, or that which is to come; since it is certain they must and will be punished as much as they deserve, and they deserve just as much as will prove to be for their good. But that this punishment will have an end, it seems to me to be implied in the very language which you use; for if man is to be punished according to his works, it is evident that that punishment can never be fully inflicted, if it never have an end. Can a man be fully punished for a crime, when that punishment, by being endless, can never, never be fully inflicted?

Your 3d statement is, that "reason and revelation teach that there is no change after death; for if there was, then all motives to reformation in this life, would be nullified." To both these ideas, my dear friend, I must respectfully beg leave to object. But the last, I will first consider. Is it a fact, that there can be no motive to reformation in this life, if we believe there is to be no change after death; and in consequence of the want of that change, endless misery must result? If the dread of future punishment operates as an incentive to reformation at all, will not the belief of a great, but yet limited punishment after death, operate in the same manner? If no punishment but an endless one will produce motives to reformation, we might suppose that no punishment threatened in this life could operate as a motive to reformation here. But is it so? Will not the thief forbear to steal, if he believes the States Prison will be his reward? How then is it, that the certainty of temporal punishment will produce motives to reformation in this life; and that the certainty of great punishment in the world to come, will not produce this motive? It seems to me, that if punishment in this life produces motives to reformation, and limited punishment in another life produces less of those motives, endless punishment in another state will produce no motives to reformation in this life at all!

But you say "reason and revelation teach, that there is no change after death." I am happy to find that you are disposed to conjoin reason and revelation. This is what might have been expected from a friend of your sense and erudition. It is by their union, that truth is produced; and by separating them, that error is propagated. But does revelation teach that there is no change after death? You have cited me to Eccl. 9, 10; "There is no work, nor device, nor knowledge, nor wisdom in the grave," &c. But if there is no "knowledge," nor "wisdom," after death, how can there be a "knowledge" of happiness or misery? This text, you will readily perceive, can have no bearing upon the question.—But the scriptures speak of a change after death. You will acknowledge that the resurrection is to take place after death, and Paul, in xv Cor. tells us that then "we shall all be changed." In fact, if there is no change after death, I see not how any one can be happy; for no one can be perfectly happy, till he is perfectly holy, and none are so in this life. If they are ever so, they must be made so by "a change after death."

I hope, my dear and venerated Sir, you will not construe my natural warmth into any hardness. I feel to possess an affectionate regard toward you, and hope to consider your views with that charity and candor with which our mutual friendship should ever inspire us.

A UNIVERSALIST.

MISCELLANEOUS.

FOR THE CHRISTIAN INTELLIGENCER.

UNIVERSALIST CONVENTION—No. II.

In the preceding number I took notice of the mistake which is probably quite prevalent, that the affairs of the universalist societies are conducted like those of the congregationalists. That this is a mistaken view of the case, has, I trust, been made apparent. It has been shown that difficulties among congregational churches or ministers are referred to the consideration of councils, specially called together for the purpose; while, among universalists, the convention arbitrates between its members, and is in fact, the tribunal at which disagreements and contentions, if such arise between individuals, must be adjusted. If the course pursued by our congregational brethren, in these cases, is the best, (and I am fully persuaded it is,) it has its preference, not on account of the antiquity of the order, nor from its numbers, nor from their consequence in religious society. Much as I respect this part of the ecclesiastical constitution of the order of which I am writing, I have certainly no IMPROPER bias in its favor. I regard the provision to which I allude, because it is founded in justice, regulated by principles which distinguish and ennoble christianity, and because it is calculated to secure the convenience of parties, and lead to the most fair and candid discussion of such cases as may be presented, and finally to conduct to the most rational and equitable decisions.

The first inconvenience or evil that arises from the present mode of discipline in the Universalist Convention, is, that a member is liable to be called to a great distance from his home, to answer to charges that may be preferred against him, and thus be subjected to trouble and expense beyond his ability to incur. From the rapid increase of our order for the last twenty or thirty years, our societies have become numerous. The Convention is styled "the Convention of the New-England States, AND OTHERS;" and it actually embraces the societies generally, from the eastern part of Maine to the westwardly part of New-York, and from the northern section of Vermont, to Pennsylvania, beyond which we know of but few societies. It may meet, nay, it has met at the distance of about three hundred miles from the New-England seaboard. Now, a member who is located in the vicinity of the place of meeting may cite another, at the distance of three hundred miles, to appear and answer to charges against him; and the trouble and inconvenience must fall almost entirely upon the distant member. Besides, witnesses may be required to substantiate facts in the case, which would increase the expense and trouble to an indefinite, but surely to a very great extent.

Second. We come next to notice the general character of the tribunal, which sits on the trial of the cases that are presented. I am not about to speak disrespectfully of the convention, nor of any individuals belonging to it.—Excepting those ministers who have been for years engaged in public labors, the convention is constantly changing. New members are annually admitted. Young preachers receive fellowship; and new societies are received within the pale of the establishment. The societies in fellowship are allowed to send from one to three or four representatives; indeed, I know not as there is any restriction as to the number. Among these, collected from various parts, unknown to each other and unknowing, as they may be, of one or both of the parties, how many can be expected to take a proper interest in the case? To survey its connexions and bearings correctly? To enter minutely into the various circumstances, and give them their due weight? We are not to say that such persons will govern their proceedings by the opinions of those who take a deeper interest in the case. We may not assume, that delegates will vote with the ministers whom they accompany. This supposition will not relieve the subject at all. And yet, nothing is more certain, than that a deep and tender interest, united with an extensive survey of the circumstances, and an affecting concern for the final result, is not to be reasonably expected. The distance from the scene of the difficulty, the want of acquaintance with the parties, the idea that the result of the trial will have little or no effect, except in a remote section of the country, are circumstances which tend to neutralize the feelings, and to expedite a decision, which may be unfavorable to the interest and character of individuals.

But this is not all, nor the worst that is to be feared. Who does not know, that human responsibility may be divided, till the weight that an individual feels is merely nothing. Commit your cause to three or five judicious men, and they will feel interested in giving a just sentence. The responsibility of an individual is increased in proportion to the paucity of the number of the whole, taken collectively. The converse of the proposition is equally true. The responsibility, or the sense of responsibility diminishes with the increase of numbers. A FEW men, acting for others, will feel that they are accountable to MANY; and they will proceed with caution and deliberation. A council composed of a small number, will feel that it is accountable to the whole order to which it belongs. It is interested in framing a decision, that cannot be called in question. It is interested in framing a decision, which the obvious dictates of justice and reason shall sanction.—The convention may consist of a hundred acting members; and a large part of them may be members of societies, scattered over an immense extent of country. To whom is this body responsible? Not to other denominations. They feel but small accountability to the christian public, generally. And let it be remembered, that the convention, acting in the case alluded to, have to satisfy their own order only, which order they are; for the universalist public of "the New-England States and others," is present by representation in every convention. That body is responsible to itself and to itself alone.

Thirdly. Cases may occur, and have occurred, the investigation of which may, and have embraced circumstances, that can be of no use to the public to know, while the knowledge of them may be of great disadvantage to individuals, particularly to one or both of the parties upon trial. The sittings of the convention are quite public. I know not as any are excluded, who can find room. In every difficulty between men, there will always be something that deserves regret, even with the most upright and virtuous. Some hasty and violent assertion, some petulant crimination or recrimination, or some loose and unguarded insinuation will frequently escape the lips of the wisest and the best. Such is human nature; such are the imperfections of all. Is any man willing that his inadvertencies should be exhibited, where they may be seized

by the enemies of his faith, who "watch for his halting," when they may be surveyed through the microscope of enmity till they are magnified to the desirable dimensions, and probably converted into materials for bar-room anecdotes to gratify the corrupt taste of the openly irreligious and profane? If any are satisfied with this evil, or the exposure to it, let them "speak, for them I shall have offended."

CLEMENT.

Christian Intelligencer.

PORTLAND. SATURDAY, JULY 3, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

THE REV. MR. NUTTER—AGAIN.

In our paper of May 8th, the substance of a verbal communication was inserted, relative to the zealous and vehement labors of a certain preacher, by the name of Nutter; and we are sorry to learn, that, it was understood, by some of his particular friends, in Livermore, and other places, to indicate a spirit of hostility towards the Rev. gentleman. We are satisfied, however, on a careful and deliberate perusal of the article, that no such disposition can be fairly inferred from it; and we do know, that no illiberal or unkind feelings were indulged, in its insertion. From the account which was given us of Mr. Nutter's labors and manner of preaching, we were led to conclude that, he was more successful in exciting the fears, inflaming the passions and deranging the imagination of his hearers, than in regulating their affections and enlightening their understandings. We suspected he was a more burning, than a shining light in the world; or had more heat than illumination. If we were so unhappy as to be in an error of judgment, the aggrieved should remember—"To err is human; to forgive, divine." But we are not convinced, as yet, of having committed an error in that respect. Having passed through Livermore, the place of Mr. Nutter's residence, and several other towns where he has preached, we find that people of discernment and respectable standing, are of opinion that the communication was substantially correct. Several incidents were related in confirmation of our former opinion. And yet, feeling perfectly friendly to the aggrieved gentleman and his admirers, and meaning to do by him, as we would wish to be done by, we cheerfully tender him an opportunity of exposing mistakes in our columns. It would afford the editor much pleasure, to retract any misstatement, to which he might have been the means of giving circulation. Let a wrong statement be pointed out, and it shall be published forthwith. It is true, we did not know that Mr. Nutter resided in Livermore, or in the States; nor that his fame increased in proportion as we were distant from the scene of his labors; otherwise, no remarks would have appeared.

But, candid reader, can you believe that the preacher, of whom we speak, however sincere he may be, is actuated by reasonable motives? If he is consistent in his profession, will he continue to alarm the fears of the elect, lest they should be endlessly miserable? Is such an event possible, according to his system? No. Then let us further inquire—Would it save the reprobates from their decreed doom, even if they were brought to stand on the very brink of that ideal hell, "whose flames are so hot and furious, as to melt all but the throne of God?" If to know their certain destiny would not prevent it, (and it would not) then why does the preacher tantalize them with such useless fears? We solicit a reply to these interrogatories.

What doctrine leads to Persecution?

An highly respected friend wishes to be informed, concerning the religious sentiments of those, who have carried on the work of persecution, on account of religion; whether they were advocates for future, endless misery, or for the more rational doctrine of impartial salvation. Although we would by no means imply that all who profess to believe in the notion of future, unmerciful punishment, are necessarily persecutors of others, who may differ from them in opinion, yet, we feel justified in saying, that the abettors of that doctrine have been the most oppressive and violent in scenes of persecution. Let us for a moment appeal to historical testimony, in support of this suggestion.

1. The Jews, who persecuted and wasted the primitive christians, had so far departed from the simplicity of the

religion of their fathers, as to imbibe heathenish notions of a future state; and in proportion as they were zealous for defending their corruptions of the law and the prophets, they were merciless in their treatment of others.

2. The persecutions which Christians endured from the Heathen, under the reigns of *Nero, Domitian, Antonius, Severus, &c. &c.* in which thousands multiplied by thousands, suffered the severest cruelties, were intimately connected with the doctrine, which consigned such *obstinate rebels* to the violence of infinitely greater barbarities in the world to come. Persecutors intend to accelerate, and even to antedate, the torments of their ideal place of suffering in eternity.

3. All the persecutions which were carried on among the different sects of professing Christians, from Constantine's day to the Reformation, were instigated by a spirit which calculated on a reward in eternity, for such pious services in time. Had not the mind been disciplined to look beyond what earth could promise for such labors, it is questionable whether such inhumanities would have been practised. The compassions of our common nature or the feelings naturally excited by the mild spirit of the gospel, could never induce to such inhuman cruelties. Nor has God, in this world exhibited any adequate reward of happiness for such pious exertions; and hence the devotee to the doctrine of endless torture, proposes a recompense in the world of spirits.

4. Among Catholic and Protestant persecutors, there is a zealous attachment to the favorite notion of future, unmerciful tortures; and from either of their systems remove that point of doctrine, and its character is essentially changed. The doctrine of endless misery appears to have been the moving principle of all systems, disbelief in which, subjected the unbeliever to imprisonment, banishment or burning. Convince the christian world that God will not torment his offspring eternally, but that he will have mercy in the midst of judgment, and no Inquisition can be maintained, nor system of cruel persecution perpetuated.

The Reformer, who procured the execution of Servetus—the council which ordered the bones of Wickliffe to be burnt—the bigots who drove the Puritans to this western world—and those Puritans who persecuted the Baptists, Quakers, &c. and guarded their holy doctrine by hanging witches;—all these we say, were famous sticklers for endless torment. Yes, all the attempts which have been made to fetter the human mind, by some established form of religion, have been headed by those who carry in their hand a printed Creed, recognizing the indispensable importance of the above named doctrine.

5. We submit for the consideration of our friend, and readers in general, whether we do not find the spirit of persecution manifested, just in proportion as people are rigid and tenacious for the endless misery of others. The more liberal a man is in the real sentiments of his heart, the more ready you will find him to be, in apologizing for the errors of others. And we ought to be careful, even in these remarks, not to indulge in a retaliating spirit. It should be our object to exhibit facts, for the purpose of discouraging a doctrine, which leads its strenuous advocates into difficulties, and exposes those who oppose it, to the most cruel sufferings. Our language should not be construed to mean, that all the friends of the *really heterodox* sentiment of ceaseless torment, are persecutors of others, or that they exhibit, in general, much of the spirit of their doctrine. But should the friends of Truth slumber away the day of inquiry, and suffer the Constitution of our country to be suited to the creeds of *heterodoxy*, our dear children might know something of *persecution*, besides what they learned in history.

FIFTH OF JULY.

By request we give notice, that christians of different denominations propose to commemorate the goodness of God, in the establishment of our National Independence, by public thanksgiving and prayer on Monday, the 5th of July. The exercises will commence, in the 2d Parish meeting house, precisely at half past nine, A. M. and an address will be delivered by the Rev. Mr. Ripley.—*Mir.*

NEW PAPER.

A new Universalist paper, to be entitled the "Christian Telescope," and edited by Br. DAVID PICKERING, is about to be commenced in Providence, (R. I.) It is to be published weekly, at \$1 50 per annum.

SOUTHERN ASSOCIATION.

The SOUTHERN ASSOCIATION OF UNIVERSALISTS held its semi-annual session at Attleborough, (Mass.) on the 9th and 10th June ultimo. The ministering brethren present, were Brs. H. Ballou, Thomas Jones, Sebastian Streeter, Paul Dean, David Pickering, Hosea Ballou, 2d, Joshua Flagg, Jacob Wood, Elias Smith, Thomas Whittemore, Thomas G. Farnsworth, J. Frieze, Adin Ballou, Benjamin Whittemore, Barton Ballou and Robert L. Kilham. The Council was organized by choosing Br. SEBASTIAN STREETER, Moderator, and Br. J. FRIEZE, Clerk. A Committee was appointed to receive requests for Letters of Fellowship, &c. who reported in favour of granting the same to Brs. Stephen Cutler, William Bell, Henry Belding and Josiah P. Fuller; which report was accepted. Br. HOSEA BALLOU, 2d, was appointed a Standing Secretary, with instructions to procure a Book, and insert therein the former proceedings of that body, and to keep a correct record of its future doings. A final settlement having taken place, of the unhappy difficulties which existed between some of the brethren in the ministry, Br. PAUL DEAN was again voted into fellowship.—It was then Resolved, That this Association appoint a Committee of three, whose duty it shall be, to attend to the settlement of any complaints which may exist between brethren belonging to this body, that no such complaints be brought before it hereafter; and that it shall be the duty of complainants, to bring all complaints before said Committee, unless the parties can better accommodate themselves by a mutual council of their own appointing; Brs. Sebastian Streeter, Joshua Flagg and David Pickering were chosen to form said Committee. It was likewise Voted, That henceforth there should be but one session of this body in each year. The Association was then adjourned to meet at South Wilbraham, (Ms.) in June, 1825.

RELIGIOUS SERVICES.

There were six Sermons preached during the session—viz: by Br. J. Frieze, from Ps. cxxxii. 1, "*Behold how good and how pleasant it is for brethren to dwell together in unity.*" By Br. Hosea Ballou, 2d, from Rev. xxii. 1, "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*" By Br. Thomas Whittemore, from Ps. lvii. 12, "*Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work.*" By Br. Sebastian Streeter, from Ps. lxxxix. 2, "*For I have said, Mercy shall be built up forever.*" By Br. Thomas Jones, from Eph. i. 9, 10, "*Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That, in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.*" By Br. Hosea Ballou, from Gen. xviii. 14, "*Is any thing too hard for the Lord.*"

CIRCULAR LETTER.

[We are sorry that our limits will not permit us to publish the whole of this excellent epistle, from the pen of Br. FRIEZE; we cannot refrain however from giving the following extracts.]

"To all that love the Truth as it is in Jesus—

BELOVED BRETHREN—The period has arrived, when again it becomes our pleasing duty to address you, on the most important, as well as the most delightful subject, the cause of truth, and the progress of the principles of Universal Benevolence. When we contemplate the great revolutions that are taking place in the moral world; when we behold the rapid advances of the "true light, that now shineth;" when we witness the power of the gospel of the grace of life, over the limited systems of darkness, superstition and death, we look forward with rapture, to that glorious era, when, we trust, its triumphs shall be complete, and when all men shall join the celestial chorus, and chaunt the heavenly theme, "Glory to God in the highest, peace on earth, good will to men;" when the visionary terrors of an endless hell, shall have ceased to operate on the human mind; when love to God, love to man, and an inviolable attachment to the laws of moral virtue shall form the only principles of action, and the true basis of the conduct of man, in all his moral and social relations.

"From what is known, of the changes, that have been effected, during the last half century and the prevalence of liberal christianity, at the present period, we cannot but indulge the pleasing anticipation, that a short lapse of years, will witness its undisputed and universal predominance in the human breast. We hail it as a happy omen, as a welcome harbinger of the conquest of light and truth, that the terrific, the abominable and unmerciful doctrines of past times, are fast on the wane, and are daily losing their importance and their support. Much has been done to hide their deformities from human eyes; for ages has all the strength of the clerical phalanx been employed to secure from the public gaze, the mysterious image, that has been set up, as an object for the blind homage of a superstitious world. But, in despite of their strength and

cunning, the veil has been rent asunder, the secret recesses of the temple of the mystery of darkness, have been penetrated, its idols have been exhibited in open day, and their hideous form exposed to public view.

"Twenty brethren, united in the great work of preaching the impartial grace and sovereign love of God, were collected together from various parts of the vineyard of our Lord, and the intelligence received from each other, of the progress of divine truth, was such as to gladden our hearts, and to excite in us lively emotions of gratitude and praise, to the bountiful Parent of the human race. Four brethren, qualified for the work, received letters of fellowship, and are gone forth, to spread the "good tidings of great joy which shall be to all people."

"Brethren—we will not withhold from you, the joy we experience, in giving you the information, that the difficulties, which have for sometime past, existed between some individuals in this body, and which have excited so much regret, and such general interest, have, at length, been amicably adjusted; and thus, peace and harmony restored, to the satisfaction of the brethren, and we trust to the disappointment and discomfiture of our inveterate opposers—and we doubt not, that we, that you, one and all, will unite our exertions, henceforth, to prevent the springing up of any root of bitterness, whereby peace and harmony may again be interrupted. May past examples suffice, as a serious admonition to us, ever to labor to "keep the unity of the spirit in the bond of peace."

"Finally, dearly beloved in the Lord; we exhort you to move on, with the prize in view, in the glorious cause in which you have engaged; let no consideration turn you aside from the truth, let nothing divert your attention from the great interests of the Redeemer's kingdom. Be guided in all your concerns in life, by the precepts of the gospel, and thus glorify God, do honor to his cause, benefit yourselves and others, promote the best interests of society, thereby proving yourselves worthy the name you bear. God grant us strength and wisdom so to do. Amen."

EASTERN ASSOCIATION.

The EASTERN ASSOCIATION OF UNIVERSALISTS held their annual session in Farmington, on Wednesday and Thursday of last week. The proceedings of which, together with a Circular Letter will be published in our next.

TO CORRESPONDENTS.

"AUGUSTINE" was received too late for this week's paper—it will appear in our next.

ORDINATION.

In the city of Philadelphia, on Thursday the 10th ult. Br. WILLIAM MORSE was solemnly set apart to the work of the Gospel Ministry, and to the pastoral charge of the "Second Independent Church of Christ called Universalist, in the Northern Liberties of the city of Philadelphia." Introductory Prayer and Sermon by Br. EDWARD MITCHELL, of the city of New-York. Consecrating Prayer and Right Hand of Fellowship by Br. AENFR KNEELAND, of Philadelphia. The Charge and Delivery of the Scriptures, by Br. RICHARD CARRIQUE, of the city of Hudson, N.Y.

MARRIED,

In this town, Mr. John Purinton, merchant, to Miss Mary Rogers Smith.
By Elder Rand, Mr. Robert S. Leach, to Miss Nancy Delano.—Mr. Silas G. Dyer, to Miss Thankful Blake.
By Joseph Pope, Esq. Francis Dennis to Miss Mary Cox.

DIED,

In this town, Mrs. Lydia M. Blake, aged 111.—Mrs. Mary Young, aged 69.—Capt. Joseph Steele, aged 48.—A Child of Mr. James Chadbourn, aged 3 months.—Abigail Rice, daughter of Mr. Joseph Cushing, aged 4 years—killed instantly by the rolling of a spar, while at play.

In Canton, (Me.) on the 21st ult. Mrs. SALLY, wife of GIDEON ELLIS, Esq. aged 29; and youngest daughter of the late John Holland, Esq. of Dixfield. Mrs. Ellis died of a lingering consumption, which she bore, through all its wasting stages, with christian fortitude and resignation. Being amiable in her disposition, virtuous in conversation, and unassuming in her piety, her death is most deeply lamented. To all her acquaintance it was surprising that Mrs. E. could live so near to the commands of Christ, nor was it less so, to some of them, that, professing to rely for hope of salvation and immortality, on the universal grace of God, her dying moments should be so divinely blessed. With a calmness and tranquility of mind rarely equalled, she resigned herself into the cold arms of death, commending her dear husband and child, her near relatives and connections, to the providential kindness and merciful favor of God, entreating an unwavering hope, that through the mediation of Jesus, she should finally meet them all in glory, where separation would be known no more forever.

SACRED LYRE.



STAR IN THE EAST.

Hail thou blest morn! when the great Mediator
Down from the regions of glory descends,
Shepherds, go worship the babe in the manger,
Lo: for his guard the bright angels attend.
Brightest and best of the suns of the morning,
Shine on our darkness and lend us thine aid;
Star in the East the horizon adorning,
Guide where our infant Redeemer is laid.

Cold in his cradle the dew-drops are shining,
Low lies his bed with the beasts of the stall;
Angels adore him in slumbers reclining,
Parent and Monarch and Saviour of all.
Brightest and best, &c.

Say, shall we yield him, in costly devotion,
Odours of Eden and offerings divine—
Gems of the mountain and pearls from the ocean,
Myrrh from the forest and gold from the mine.
Brightest and best, &c.

Vainly we offer each ample oblation;
Vainly with gold we his favor secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.
Brightest and best, &c.

THE REFLECTOR.

AN ADDRESS TO THE PUBLIC,

By the EVESHAM ASSOCIATION, on the subject of
ARDENT SPIRITS.

It is cause of much regret, that there are not more of our fellow citizens engaged to discourage the unnecessary use of Ardent Spirits; and it is our earnest desire to enlist every serious and enlightened mind to aid us in this very interesting concern.

It has been with heart felt pleasure that we have observed many men of talents deeply interesting themselves in the public good, laboring diligently to correct the most prominent evils of the age, as *war and slavery*. But while these are becoming more and more reprobated throughout the *Christian* world, this subtle foe, this tyrant *Strong drink*, is enslaving many of our connexions in life, and probably slaying more of the human family than sword, famine and pestilence.

When Ardent Spirits are admitted into our families, and given to our laborers as a common drink, it exposes them to the liability of becoming victims to intemperance. And the heretofore prevalent but erroneous idea, that this stimulant is requisite in the performance of hard and constant labor, is easily refuted by a reference to actual experiment. And we are supported by the best medical authorities, when we say they possess no nourishment.

The season is now approaching, when apparently we may receive from the hands of a bountiful Creator, a rich reward for our toil; but can it be said that we are rendering unto him the gratitude and praise that are due; if in gathering the blessings of His munificent hand, we indulge ourselves in the free use of those intoxicating liquors, which inflame the passions, enervate the mind, and draw it from its Creator—which deprives man of his reason and sinks him below the brute creation; and in short, is the source from which flows most of those evils that degrade and afflict the human family. The practice of thus handing out Ardent Spirits in hay time and harvest, has been long sanctioned by custom, and probably by many, without ever taking a serious thought of its contaminating effects on the morals and health of the laborer. And enough for a time this evil seed may remain apparently dormant, yet 'tis striking deep its wide spreading roots, though feebly and slowly in its beginning, yet 'tis silently progressing and almost insensibly maturing, and ere long will show its desolating effects. Let every Farmer, therefore, before he procures Ardent Spirits to use in his harvest field, reflect seriously on the importance of making a firm stand against the use of this prolific source of intemperance; let him duly consider, whether by withholding the intoxicating cup, he may not save a fellow being from the "horrible pit," and be the happy instrument of advancing the cause of morality, and largely contribute to the comfort and happiness of his fellow creatures.

We sincerely hope, the tender feelings of humanity may never become callous, by the frequent witness of such scenes as we now describe: "Mark the amiable and virtuous wife of the drunkard, watching at all unseasonable hours of the night, sleepless and disconsolate, her eyes swollen with grief, and her heart almost ready to burst with painful anxiety the

return of her once fond and affectionate husband. She clasps her sleeping and lovely babe to her breast, starting at every whistle of the wind, or the beating of the storm, anticipating some unwelcome messenger with tidings of some mishap to her devoted husband. Should he arrive without accident at late unseasonable hours, he may be quarrelsome and abusive, and instead of pouring the oil of consolation into her bleeding heart, render her situation still more wretched. What is the deplorable situation of many families at this moment, who once lived in wealth and opulence? They have been swept by this fell destroyer of human happiness, as with the 'besom of destruction,' to the lowest state of poverty and degradation; the poor are rendered still poorer and more wretched in its inordinate use."

In closing this Address we sincerely desire the encouragement of all, especially of those who have been overcome. We feel sympathy for the weakness of a brother whose strength has failed in the hour of temptation. But let not these be discouraged. You may still obtain strength by timely resisting temptation, and carefully watching unto prayer. And may the young men avoid the common use of this article. Your example will have a powerful influence to remove this dangerous custom; and for your faithfulness herein, you will be rewarded not only with the blessing of preservation, but the crown of Peace will assuredly rest upon you.

THE ASSOCIATION.

FROM THE EVANGELICAL REPERTORY.

THE RESURRECTION OF CHRIST.

Infidels have triumphantly asked, why did Jesus, after his resurrection, appear only to his apostles, and to a few of his disciples and friends? Why did he not show himself in public? Why did he not visit the temple, and exhibit himself in the streets of Jerusalem to the people, to his enemies, to the chief priests and rulers, and thus afford the most easy and most indubitable proof of his being raised from the dead? To these questions, an able writer gives the following answers:

1. Admitting the evidence of the resurrection of Jesus, would have been considerably strengthened by his public appearance, so as to have rendered it absolutely irresistible, it may be justly asked, what right we have to demand, what analogy would lead us to expect this decisive and overpowering evidence? The evidence actually granted is amply sufficient to satisfy a reasonable and candid inquirer; nor is it analogous to the usual conduct of the divine government to afford so high a degree of evidence upon moral subjects, even of the greatest importance, such as his own existence, and attributes and government, as would supersede inquiry and preclude doubt.

2. But the evidence of the resurrection of Jesus would have been considerably diminished by his public appearance at Jerusalem, or in the temple. In this case the rulers and people would either have believed, and been converted to Christianity or they would not. If they had denied or explained away the fact, and rejected the mission, a supposition by no means improbable considering the conduct of some, at the resurrection of Lazarus, it would have been said in succeeding times, that contemporaries did not believe, that pretended eye-witnesses denied the fact, and rejected the doctrine. How then can you expect, that we who live at this distance of time and place, that we who have no opportunity for examination and inquiry should give credit to the tale? To this question, what reply could be made?

But if, on the contrary, the Jews had believed the resurrection of Jesus; and if upon this ground, they had acknowledged him as the Messiah, the religion of Jesus would from its commencement have been the religion of the state; and how natural it would have been in this case, for unbelievers to pretend, that the whole business was an artifice of the priests and rulers to impose on the people? At least we are sure, that in these circumstances the Christian religion would have been entirely destitute of that connecting evidence, which it now derives from the rapid progress which it made in the world, not only without political support, but in direct opposition to the vices and prejudices of mankind, and to the interest and influence of the ecclesiastical and political authorities.

From the (Philadelphia) Reformer.

MISSIONARY SERMON.

The following sentiments we are informed by the *American Eagle*, were uttered by Mr. Boardman in his sermon at the late annual meeting of the Foreign Missionary Society of Litchfield County, held in the town of Litchfield.

"Mr. Boardman observed, that there are now six hundred millions of heathen in the world—that a generation passes off the stage once in 30 years, and consequently, that there are six hundred millions of immortal souls consigned to eternal perdition every 30 years—that with these facts staring us in the face we have no right to INQUIRE into the propriety of giving a part of our substance to Christ—that we know it to be our duty as well as our greatest privilege to give—that every moment we stop to inquire into the expediency or propriety of giving, thousands of immortal souls are sinking into eternal ruin for want of the money which we withhold. He also said that we were placed in a situation of awful responsibility; God had given us power and ability to SEAL THE ETERNAL DESTINY OF SIX HUNDRED MILLION SOULS—and that giving our money would be the means of their salvation, and withholding it would insure their damnation—and that knowing these facts and possessing the means

we do, we anticipate the general judgment, and by giving or withholding, we so far as our influence goes, pass sentence of eternal felicity or woe upon six hundred millions of precious immortal souls."

CONFESSION OF DAVID D. HOW.

The following sentence is an extract from the confession of David D. How, who was recently executed for the murder of Othello Church, as written by Elder J. Badger, and signed by said How.

"My troubles destroyed in me almost all the fine feelings I ever possessed. I now aroused all the hope I could in the doctrine of Universalism, which I had long tried to cherish as a cloak for my sins, tho' I cannot say I honestly and fully believed it."

One of the most crying sins of Universalism in the mouths of its opponents, is its demoralizing tendency. If the doctrine has been used for bad purposes in the lives of some vicious people, we conceive there is no greater indignity offered than the grace of God which leadeth men to repentance, has often received. The wickedness of man consists greatly in perverting the blessings of heaven to bad purposes. But we are happy to find in the above instance, as we have noticed in similar occurrences before, that the doctrine of universal salvation, grasped with a view to cover iniquity and silence the reproaches of conscience, has disappointed its adherer. He could find in it no hiding place, in which he could practice iniquity and be at rest. Besides our opposers will remember that there has been one murderer that was not of our faith,—one murderer that believed in endless misery,—not so much for himself, as for his neighbor, whom he had hurried out of the world in his sins, without giving him time for repentance.

Christian Repository.

Influence of Calvinism on a Child.

When not above seven or eight years of age the popular notions respecting the character and government of God made deep impressions on my mind, and produced much bitterness of soul: the Almighty appeared to me as an omnipotent tyrant, who acted from an arbitrary and capricious will, who had brought me into existence in such a state of depravity that I could not please him, yet that if I did not please him, he would deliver me over to the devil, to be tormented to all eternity: I saw no possibility of escaping inexpressible and endless misery, unless I was one of the elect, of which I could find no evidence. In the anguish which these sentiments caused, I involuntarily wished there had been no God: for he appeared to me the most tremendous enemy. I was greatly shocked with the thoughts which passed in my mind, and the words which escaped me on the occasion; and long after, thought I had committed a great crime in so thinking and speaking not perceiving it was the natural consequence of the views of God which I had at that time received.—Had I been taught that he is infinitely good, the kind Friend and loving Father of all, my feelings and wishes would have been just the reverse of what they were. Remembering the *wormwood and the gall*, since I attained to more rational and scriptural views of God and his government, which fill the soul with joy and consolation, it has become my delight, and what I must ever esteem an indispensable duty, to do all I can to free my fellow creatures from notions which embittered a large portion of the days of my childhood and youth.

DISAPPOINTMENT OF ORTHODOX ZEAL.

You tell me our poor friend Ben Kent is gone: I hope to the regions of the blessed, or at least to some place where souls are prepared for those regions! I found my hope on this, that though not so orthodox as you and I, he was an honest man and had his virtues. If he had any hypocrisy it was of that inverted kind, with which a man is not so bad as he seems to be. And with regard to future bliss, I cannot help imagining that multitudes of the zealously orthodox of different sects, who at the last day may flock together, in hopes of seeing each other damned, will be disappointed and obliged to rest content with their own salvation.—*Franklin's Private Correspondence.*

DR. PRIESTLEY THE HONEST HERETIC.

Remember me affectionately to good Dr. Price, and to the honest heretic Dr. Priestley. I do not call him honest by way of distinction, for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude, or they would not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies; and they have not like orthodox sinners such a number of friends to excuse or justify them. Do not, however, mistake me. It is not to my good friend's heresy that I impute his honesty. On the contrary, 'tis his honesty that brought upon him the character of heretic.—*Ibid.*

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